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*Dr.* MATHER'S

A N S W E R

To an insidious Pamphlet

ENTITLED,

*Salvation for all Men.*

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ALL MEN WILL NOT BE SAVED FOREVER :

OR,

AN ATTEMPT TO PROVE

That this is a Scriptural Doctrine ;

AND

To give a sufficient Answer to the Publisher of Extracts in Favour  
of the

SALVATION OF ALL MEN.

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By SAMUEL MATHER, D. D.

*Pastor of a Church in American Boston.*

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*Ecclesie victoria est vos aperte dicere, quod sentitis :  
Sententias vestras prodidisti, superesse est.*

*Hieronym. epist. ad Celsiphon.*

*Meritum impii non gratia, sed Poena debetur.*

*Augustin. epist. 705.*

*Spes immunitatis facit peccare.*

*Cicero.*

*Cui addatur ; Spes Poenae levis, vel magnae cito finiende peccare facit.*

*—Non obliviscitur Deus sceleris admitti : Sed tarditatem Poenae  
Gravitate Supplicij compensat. Danc, Ethic Christian, p. 297.*

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THE SECOND EDITION.

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## A P R E M O N I T I O N

T O T H E R E A D E R .

**T**HE great light of the world, and the only living and true way to God and happiness, having said, as in Matt. vii. 13 and 14. *Enter ye in at the straight gate : For wide is the gate, and broad is the way, that leadeth to destruction ; and many there be which go in thereat : For straight is the gate, and narrow is the way, which leadeth to life ; and few there be that find it.* He then immediately adds in the two next verses, *Beware of false prophets, which come to you in sheep's cloathing ; but inwardly they are ravening wolves : Ye shall know them by their fruits.*

**H**ERE our divine teacher and master gives us to understand, that they are *false prophets*, or teachers, who encourage them, that *enter the wide gate, and walk in the broad way to destruction, that they shall all be saved* : And he directs us to *beware of such false teachers*, however fair and innocent they may appear : For they are inimical to the flocks of our Lord.

**A**ND, that so such *false teachers* may be discovered ; our Lord, who *knew what was in man, and who indeed knew all men*, acquaints us, that *by their fruits ye shall know them* ; which may intend and mean, that ye shall not only know them by their own fruits, or from their own irregular, worldly and sensual lives and conversations ; but ye shall know them also by the fruits of their doctrine : for their doctrine will surely produce those fruits whereof the children of men may well be ashamed ; and of which they may well be afraid, for the end of them will be death, and even everlasting destruction.

**W**HEREFORE may these things be duly considered by us : And the Lord grant us understanding in all things to know and practice his will and our duty ; that so, being found in this good old way, we may obtain and enjoy perfect and everlasting rest and happiness ;—while the ungodly and vicious shall be condemned in judgment, nor suffered an admission into the congregation of the righteous.

446-10-23-427





# An ANSWER, &c.

## The Title Page noticed.

**T**HE charitable author of the pamphlet, intitled, *Salvation for all Men*, unhappily stumbles and falls at the threshold of his performance: For even the title page is not without its errors.—It is this, *Salvation for all men illustrated and vindicated as a scriptural doctrine.*

HAD the writer intended and said, *Salvation for all men revealed and offered in the gospel*; *this* would have passed well enough for a scriptural doctrine. But, that *all men shall actually obtain salvation* sooner or later, which is the intent and meaning of this writer; *this* cannot be fairly illustrated from the sacred writings; nor can it be truly and honestly vindicated as a *scriptural doctrine.*

BUT how is it proposed to illustrate and vindicate *this*? Not, it should seem, from the studies and endeavours of this generous well-wisher to all mankind; but in numerous extracts from a variety of pious and learned men, who have purposely written on this subject; together with their answer to the objections urged against it.

We are not certain as to the piety and learning of these persons, to be hereafter quoted by him. The extracts from them afford no sufficient evidence of the one or the other. But, were they ever so learned and pious, they were only weak and fallible mortals, like their neighbours: And it will be found, upon due examination, that they have imbibed error, and endeavoured to promote it.

THE author of this pamphlet, or the collector of these various extracts, is pleased to give himself the flattering title of *One who wishes well to all mankind.* But his whole farrago of extracts gives no satisfactory evidence of his being so: For it is probable, that his extracts may prove hurtful and ruinous to many: And, if they should do so, his wishing them well will make no sufficient amends for it.

THE collector then quotes the speech of the Angel to the Shepherds at Bethlehem.—And he is charged with a faulty misapplication of it: For the good tidings of great joy, promulged by the angel to all people, was the birth of the Saviour, the CHRIST of GOD; But if this extractor meant to insinuate, as he doubtless did, that  
the

the Angel declared *universal salvation* to be given to all people, as matter of great joy to them ; as it is not true, we see not but that he must be taxed as *handling the word of the Lord by his Angel deceitfully*.

And now, having got over the threshold, we may go into the porch, or the preface, and give a few strictures upon the same before we enter into the dome, that is constructed of trash, errors and falsehoods.

### The Preface considered.

THE preface begins, That *mankind shall universally*, in the final issue of the gospel plan of mercy, be delivered from the bondage of corruption, and be admitted to the felicity of the sons of GOD. is no novel doctrine, as many may be ready to imagine. It is very true, as he says, that *it is no novel doctrine* : But in truth it is an old error revived, that has been again and again refuted, and repeatedly exploded ; and like *Jonah's gourd*, it has come up in a night, and perished in a night.

THAT the preface goes on ; it was, as some writers on the subject have observed, received as a revealed truth by *Origen* and *Clement of Alexandria*, in the latter end of the second century.

IN answer to which it may be said, that it is questionable, whether *Origen* received this as a revealed truth, that *all men will be saved*, and even the Devils too ; though he has often been taxed with holding this. For we are well assured, that one *Rufinus* has taken the unbecoming and licentious liberty with *Origen's* works to leave out of them, and to add to them, as he pleased ; which, as that learned and judicious writer of ecclesiastical history, *Mr. Du Pin*, has observed, has occasioned some to doubt, whether a great part of those works, published under his name, were *Origen's* or no.

AND as for *Clement of Alexandria*, though he writes indeed of one *Ephesios*, who learned from barbarous philosophy, that *there is an expurgation by fire of them that have lived badly* ; yet we do not recollect that he any where writes this as his own sentiment, and that he thought all mankind would be finally happy. And although he writes in his fourth book of *Stromes*, that *whenever sinners do repent, whether here in this world, or in the next, they may be received to GOD's mercy* ; it must be said, that nothing can be offered from the sacred writings to support it, as to the future world. But this his assertion is not only contrary to the sacred scriptures, but it shews a forgetfulness of what he had written before, and is inconsistent with it : For he had before asserted, that *after our calling to the knowledge of the truth, possibly GOD might grant to them, that have sinned, a recovery into their former state for once or twice by repentance* : But if they should fall oftener into sin, then there is no more restitution to be expected or hoped for, but a fearful looking for a final judgment. — *Clement* therefore may here be set against *Clement*.

BUT



BUT was it really said, that both these fathers received and owned this tenet, *the salvation of all*, as an evangelical truth : It must be acknowledged however, that they were really but mistaken mortals : And they have actually shewed themselves to be so, by admitting as *a revealed truth*, if they have done so, a palpable error.

It is then added by the prefacer ; *It appears from Austin and Jerom, and other celebrated writers in their day, that it was not then a new or uncommon tenet.*

BUT this is a very fallacious account : And if the writer of it was acquainted with *Austin's and Jerom's* works ; he writes not honestly, but with a design to deceive : For many, by this account, would be led to think, that these fathers were favourers of this tenet of *universal salvation* : Whereas both of them have written plainly, explicitly and strongly against it.

THE prefacer then mentions a variety of books in various languages, published in favor of this doctrine ; and particularly an *ingenious piece* written in French by a noble minister in the court of the King of Prussia, titled, *A treatise on the universal restitution of the creation*. What a pity it is, that our prefacer has not favored us with some extracts from this *ingenious piece* :—But these writers that have been mentioned, have never yet shewed themselves able to prove, to the satisfaction of the wise and judicious, *the universal salvation of men and of devils also*.

HARRISON this new writer adds, that there is a considerable number of other books on the same subject now extant in English. And what then ? this is only telling us what we knew before, that mankind are prone to errors ; and they are apt too soon and easily both to receive them, and to promote them, as far as they can, among others.

BUT here our prefacer sees cause to mention one or two, out of many others, as favorers of his charming doctrine of *universal salvation*.

THE first of these is "*Jonasiah White*, chaplain to Oliver Cromwell ; (who by the way, had no chaplain to his own particular family, nor wanted one ; for he always blessed his own household ; tho' he had a chaplain for his state family ; ) and an eminently pious good man, who has written a large book in vindication of GOD's goodness to be manifested at last in the recovery of the whole lower creation from the fall." If by this lower creation, we understand the whole *terrestrial globe* ; this will undoubtedly be recovered from its present morbid and languishing condition. But, if it is to be understood, that all the unally wicked and impenitent will be recovered to perfect happiness, the pious good man has advanced an idle whim and an erroneous fancy.

THEN after pious good *White*, Dr. Hurdley is mentioned as a man of known serious piety, who, in his *observations on man, his several whappings on the salvation of all men* : And it is said of him, that he

was a disciple of Mr. John Wesley; and, in common with him and all his followers, a believer in the restoration of all mankind in God's time and way to final happiness.

Mr. John Wesley may be a precious good man too, as well as the Doctor his disciple; and the rest of his disciples may be precious good people also: With all our hearts.—But good people may hold errors; and with respect to the point of doctrine which they are said to hold, we scruple not to say, it is an error that is held in common by them, and may endanger the happiness of others, as well as their own.

BUT why must good Dr. Hartley be introduced and commended for holding this error as a truth? If the real truth of the case had been known by this prefacer, he should have been so fair and candid as to have informed his readers, that the good doctor was strong in the opinion concerning *fatality*: and in order to support this favorite doctrine, he found it necessary to bring forward, and plead for, the error of the *universal salvation of men*: And herein he has displayed a confidence in his errors: For if God be the cause or author of all the actions in the world, good and bad, does it not seem fit and right to render the doers of the bad actions, as well as good, finally happy? for they have acted by his impulse and according to his will, when they have been disobedient to his commandments.—Thus, we may see, that one error prepares the way for the support of another; as indeed *this doctrine of universal salvation* opens the door for the reception and maintenance of other errors and delusions: and therefore all considerate people have need to be on their guard against it.

BUT let us now see, what our prefacer says, it may not be unreasonable to add here; and this is, as follows: *It is freely and fully acknowledged by all the above writers, that many among the sons and daughters of Adam will pass through a state of unutterable misery, before they will be prepared for and admitted to, the joys of God's presence in the heavenly world.*

WHAT a fine discovery have we here! Though it is no novelty. Here are some persons, that would be thought by themselves and others *Protestants*, who, however, are represented as declaring for the *Popish* doctrine of *purgatory*, though not in plain and explicit terms, yet in truth and reality: for they think that the wicked, by passing through a *state of unutterable misery*, are to be prepared for a state of perfect happiness. And is not this *state of misery* then to be accounted *purgatorial*? Precious doctrine indeed, which can neither profit them that advance it, nor any others! There is however one thing wanting to complete the scheme; and this is, There should be certain priests set apart to say masses for the rest of their souls in purgatory, and their release from it! And they should do this kind office for them on the account of some pecuniary consideration.



This state of unutterable misery, the prefacer judges it proper to mention as taking place before the restitution of the wicked to happiness; because, as he acquaints us a stranger under the assumed character of a preacher in direct contradiction, not only to all the writers before mentioned, but to the whole tenor of the new testament books, has held forth the doctrine of universal salvation, and, according to him, a man may go to heaven, notwithstanding all the sins that he has been guilty of in the course of his life.

BUT wherein he judges another, does he not condemn his own self? For is it not the plain and manifest tendency of the doctrine collected by our extractor to shew forth the universal salvation of men, and even the very work of them after some intervening and unseverable punishment: And where then is the mighty difference between this stranger and this novel extractor? For they converge and meet in the same point of doctrine, the salvation of all.

AND yet our prefacer says, with a placid air and a great deal of assurance such a doctrine looks very like an encouragement to libertinism; and falls in with the schemes of too many in this degenerate age, who, under pretence of promoting religion, undermine it at the very root.

WITHOUT criticising here on the undermining of a root instead of a foundation, we will venture to say, that not only the doctrine of the wandering stranger but the strange doctrine of our extractor, whether he has the real or assumed character of a preacher or not, not only looks like, but they both really and in fact are encouragements to libertinism: And if they should be generally received and entertained, they not only may, but certainly will, prove as hurtful to civil society as to religion.

HAPPILY the preface writer delivers a pathetic wish; would to GOD it might be realized as an undoubted truth, that there is the same reason to believe there is a Hell, as a Heaven. — AND may we not take leave to add our fervent wish? Would to GOD it might be realized, that there is the same reason from scripture to believe, that the punishment of the wicked in Hell will be eternal, as there is to believe, that the happiness of the righteous in Heaven will be so? For the very same terms are used for the former as for the latter. And we unite with the preface writer in saying, that those who are infidels as to the former, would do well to take care, lest they should know from their own experience the horrors, and we add the eternal ones, of that dreadful place.

THE prefacer lets us know that the following doctrine, held forth in his extracts, is capable of being perverted and abused: Which, he says, is the truth with every other doctrine. — And we are taught to conceive, that the christian religion is the doctrine according to Godliness: And we have cause to be persuaded, that every truth of this religion is calculated and adapted to promote piety and virtue: Whereas every error and falshood has a contrary tendency: And this

this verily is the case of *that particular error*, which is held forth by our *well wishing* extraſter. And, if any *turn the grace*, which our preſacer intends to magnify, into *wantonneſs*; while they may reſlect proper *blame on themſelves*, they may poſſibly *blame and curſe him*, who has drawn and led them on to a ſtate of *unutterable* and long *puniſhment*, even for ages of ages, and to an *awful degree* of it.

BUT, after getting over the threshold, and paſſing through the porch, we come now into *the houſe itſelf*, the building of bay and ſtabble, that is not well put together, nor will be able to ſtand the trial.

### All men will not be finally and eternally ſaved.

THE pamphlet, entitled, *Salvation for all men*, is aptly deſigned and accommodated to make bad men eaſy, and cauſe them to continue deceived and hardened in their wicked and vicious choices and ways; and to unhinge the minds of ſerious and well diſpoſed perſons from the truth, on which they were ſettled, and to betray them into errors, iniquity and ruin.

It may probably therefore be of ſome conſequence and advantage to take this inſidious pamphlet into a ſerious and impartial conſideration, and to ſhew the erroneous and wrong notions that are conveyed in it and by it. And as this has been requeſted by a number of ſerious, virtuous and godly perſons; hence it has been undertaken.

THE author of the pamphlet would have us to think him contrary and oppoſite to the notion that has been carried about by a ſtranger from *England*, who, inſtead of following the buſineſs of the world, has been *preaching up the general ſalvation of all mankind*, without any future puniſhment at all for the wicked; for, according to him, as it is ſaid, their follies and crimes will be laid on *the Devil*: And he therefore alone will bear the puniſhment of them.

BUT although this author appears to be averſe to the doctrine of this *ſtranger*; and he owns and profeſſes himſelf to be a *believer of the puniſhment of the wicked in the future ſtate*; yet he is plainly for *confining this puniſhment*, however ſevere and unutterable, to a *limited ſeaſon*; and he has ransacked ſome books, and produced ſome authorities, to ſupport his hypotheſis and to gain it a favorable reception among mankind.

Now we ſhall take ſome proper notice of his pleaſible ſayings; and we ſhall conſider and animadvert on his produced authorities; which, *whatſoever they are*, it maketh no matter to us: *GOD accepteth no man's perſon*: He calleth whom he will to his ſervice; and he diſpenſes his gifts and benefits to whomſoever he pleaſes.

THE doctrine of the future ſtate of puniſhment, as to the *eternity of it*, if not as to the *extremity of it*, ſeems by ſome accounts, to have been attacked in the beginning of the *ſecond century* from the birth of



of our Lord. However, it stood its ground against the gain sayers at that time and afterwards. And both *Auslin*, the celebrated minister of *Nippo* in *Africa*, and the learned Father *Jerom*, bore their testimony against it, as having an unhappy tendency to promote and encourage all manner of vice and wickedness and a continuance in the same.

BUT, since those early times of christianity, this doctrine of *the eternal duration of the punishment* of the wicked has been opposed at one time and another by some particular persons; and it has been so particularly in the present century, as well as in that preceding it: However, it has not yet been subverted; but it has stood its ground: Nor is it to be overthrown by any thing we have yet seen advanced against it. nor will it be overturned: For *the truth is great and strong*; and though for a season there may be a running upon it, and a striving against it, *it will surely prevail and stand secure.*

BUT in order to its standing and prevailing against opposition, it is highly proper and requisite, that some one or other should set *the present truth* in a fair light, prove it a christian doctrine, and endeavour to establish wavering christians in the faith of it. lest, *being led away with the error of the deceiving or the wicked, they should fall from their steadfastness.*

THE collector of other men's sentiments begins with acquainting us, that *after some pertinent observations*; [for the pertinence of which, as we have not the book, we must implicitly rely on his judgment and saying] the pious and ingenious Mr. *White* proceeds in the following manner, &c.—Here, as the extract is large, it is rather too long to write: And there is no need of it, especially as there is no argument and convictive evidence to support it. We shall only say at present of the long extract, that it is a merely fanciful harangue, in a declamatory way, and with a great flow of words, to shew what a love he has for mankind, and how pleased he is with the notion, that *they are all like to be happy.* And as this appears to be a favorite and most beautiful tenet to this ingenious master *White*, he discovers himself to be dotingly fond of it: For it removes various difficulties; it is ravishing to his own heart; it is a most comfortable doctrine for the human race; and, according to his view of it, very honorary to the divine being.

THIS fine introduction of Mr. ingenious *White*, which our collector says *breathes a spirit of piety and benevolence*, is however only a specious and plausible representation of error: nor is there any thing in it but fancy and flourish to support and establish the truth of it.

AND as the extractor himself is aware of this, he therefore remarks, that *after the ending of this introduction, our author* (the pious Mr. *White*) *proceeds to confirm the doctrine of an universal restoration of the human race, by a variety of testimonies from scripture.* And our collector kindly promises, that, *in order not to be tedious he*

will endeavour to give the ideas of the author in as few words as possible. We may take it very well, that he has kindly promised not to be tedious: and we shall use our endeavours to shew, in as few words as possible, that Mr. White, with all his ingenuity, has mistaken and misrepresented the meaning of those scriptural testimonies, and we shall produce much superior and more established authorities than his, that he has not given the right sense and meaning of them.

THE first text that he produces is found, 1st Tim. ii. 3. 4. *God our Saviour, who will have all men to be saved, and come to the knowledge of the truth.* Upon which Mr. White observes, that the letter of this text is full and express: *God will have all men to be saved: And should we press it, there are almost as many arguments as words.* For first, it is not said, that God would have all men to be saved by his good will, but that he authoritatively wills it; wills it as a being of supreme unconstrained power; a being that will be obeyed in spite of the corrupt dispositions of men or the mischievous arts of devils: It is a fixed, determinate, immutable will, not transient nor revocable: Thus powerfully and irresistibly does God will all men to be saved. This is all *gratis dictum*, freely said of his own head, and has no truth in it; for God has nowhere said in his word, that he authoritatively wills the salvation of all men, so as powerfully and irresistibly to effect it. But he goes on, *As God wills the end, he wills the necessary means leading to it: he will have all men come to the knowledge of the truth:* For, no man is or can be sanctified and saved without the knowledge of the truth—And further he remarks that this will has its ground in the essential benevolence of the divine nature. And to what does this amount, but that God is not willing that any should perish? And he has therefore furnished them with the means of grace and salvation. But, as to God's absolutely, powerfully and irresistibly willing it, so as that it shall certainly and infallibly take place, the word of God says no such thing: and he not only adds to the word of God in saying as he has, but he palms an untruth upon it—And yet to his corrupt tancy he applies, 1 Tim. vi. 13, that God quickens all things: which intends and means that by from his quickning influence maketh all things that are living to be alive: which is nothing to his purpose. And then, says he, our Saviour tells us all things live to GOD as in Luke xi. 38: which is in Greek *Pantes*, all, not things; but it means men, particularly the pious and faithful Patriarchs before mentioned: and this is far from his intention and meaning: but there is one thing, which follows, that is quite inexcusable. Mark, says he, who is this Saviour, i. e. of all men? It is GOD, and not CHRIST. Let us only look into 1 Tim. ii. 3, and we shall see who is God our Saviour: And we shall see, that in the Greek it runs *in the sight of the Saviour our God*: and servants are enjoined to shew all good fidelity, that they may adorn the doctrine of GOD our Saviour in all things, in Tit. ii. 10. But it is in the Greek, that they may adorn the doctrine of the Saviour our GOD in all things: And how contrary is this to the interpretation of Mr. White as well as other Arians? However it is the truth as it is in Jesus, the Saviour GOD, and worthy of acceptance. But



BUT we shall now produce some testimonies, that are preferable to Mr. White's and that are sufficient to invalidate the wrong design and end, for which he has cited and misinterpreted the sacred text the forecited 1 Tim. ii. 3.

GOD then will have all men to be saved. The famous *Augustin* understands all men to mean not every man; but some of all kinds of men, as kings and plebeians; some men and some women; some Spaniards; some Hollanders, &c. And *Beza* approves of this exposition: And indeed this sense appears to agree with the preceding context, where prayers are enjoined to be made for all men, for kings and all that are in authority, &c. And *Arnobius*, † another ancient writer, interprets the text thus for us that he, God our Saviour, makes the power of coming to him uniformly to the highest and lowests, to servants, to women, to boys: The fountain of life lays open to all: nor is any one prohibited or driven from the right of drinking. And that they may be saved, he would have them to come to the knowledge of the truth. And this the learned *Grotius* says, is the knowledge of evangelical truth: § It is therefore in this way, the knowledge of evangelical truth, so as to be conformed to it, that the children of men may expect to be saved. But may they expect to be brought to this saving knowledge in the land of darkness and misery? We have no warrant for thinking any such thing from the word of God. And, without this saving knowledge can they reasonably look for happiness?

Our extractor then tells us, that our author Mr. White, further illustrates his reasoning by the following words: For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; as at the 5th and 6th verses. 1. There is one God, or more properly as he says, God is one. Though it is more literally and exactly in the Greek, one God. This he strangely explains, all men, reprobated as well as elect; have one and the self same GOD. But, if he means, that God is the self same God to the reprobate, as well as to the elect, to bless them and make them eternally happy; he is grossly mistaken himself, and he tries to deceive others by it—Again, 2. The Mediator is also one: And he interprets it, that He is the Mediator between God and all men: He is not nearer to one party of the human race than another. But he says more than he has authority from the text to say, and he usefully adds to it. And, 3. This Mediator gave himself a ransom for all. And, as the greatest part of mankind have no benefit from it now, the time will come when the happy effects of it will be universally felt and most illustriously displayed. For which reason the apostle adds, to be testified in due

\* *Augustin*. Enchirid. 103.

† *Arnobius*. contra nationes. ii.

§ *Grot.* in Loc.

*due time.* The meaning of St. Paul, if we may believe the pious Mr. White, is, that *there shall be a time when it will be manifest, that all men are ransomed and bought by the blood of CHRIST* : And he presently after adds, *the reconciliation shall finally operate upon all* : And if the elect are first received to favor, the rest shall follow after in their due order. But he racks out a meaning for the apostle, that does not belong to the text : And we shall now give the genuine intent and meaning of it. If the words be justly translated, the sense will be, *There is one God, and one Mediator of God and man, the man Christ Jesus* : And so it signifies, *that the Mediator is both God and man.* But we may note that the learned Mr. Bissersfeld has proposed this translation of the words, which, it must be owned, answers word for word to the Greek, *The one GOD, the one who is also Mediator of GOD and man, is the man CHRIST JESUS.* So then the man CHRIST JESUS, who is the Mediator, is GOD, as well as man ; so that he is GOD and man united. But although this Mediator has given himself a ransom for all ; for it must be granted, that he has given a sufficient ransom and propitiation for all ; and he will not cast out abroad any who penitently come to him as he requires, to gain and enjoy the benefit of it ; yet it is no where said that they, who will not come to him for life and happiness shall enjoy the benefit of his ransom and propitiation. And whereas Mr. White, who may be called an interpreter, one of a thousand, for interpreting amiss, has explained to be testified in due time, that *there shall a time come, when the reconciliation shall finally operate on all, &c.* he has egregiously erred from the truth : For these words refer to what went before : And according to the learned Grotius, they signify, that CHRIST gave himself to death as a ransom in the proper season ; and that not merely that he might yield a testimony to the truth of his doctrine ; but that he might lay down his life in the proper time and season, of which the prophets predicted : And this appears to be all that is meant by it.

And then, there is another text, produced by our author that is, Mr. White, in 1 Tim. iv. 10 *The living GOD, who is the Saviour of all men ; especially of those that believe.* Here he allows, that GOD is the common Saviour of the whole human race ; and particularly of them that believe the gospel of his son. But although believers have the advantage above other men ; yet this does not prove that GOD is not their Saviour : Because he condemns them to suffering, he has not cast them off. His meaning is, that GOD will be their final and eternal Saviour.

We have now heard with one ear what our extractor has erroneously told us : And let us now open the other ear that we may gain the right sense of that passage. Grotius's explication of it, which is preferable to Mr. White's, is, *the living GOD will have all men to be saved if they believe* : But he will save christians, because they believe ; to wit, if their faith be efficacious by love — But Cornelius a Lapide, a learned Jesuit, interprets it, and very justly as we apprehend,



apprehend *the living GOD is the Saviour*, the preserver of the soul and body of every one in the present life ; and especially of the faithful, whom he will save not only in the present life, but in the future. And we may annex the testimonies of *Chrysostom, Occumenius, Ambrose, Anselm*, and many others, to the genuine sense of the words, and which we cannot but approve as being so : Now these observe, that GOD may be called *the Saviour of all men*, as he gives to all some salvation : For temporal life and the many goods of this life are common to all. But especially, is he the Saviour of the faithful : i. e. of them that persevere in the faith which worketh by love : For to all them, and them only, is he the giver of eternal life, which is especially used for and called salvation. And now the reader is left to judge for himself, whether Mr. White's interpretation is as likely to be true and right, as those that we have offer'd from wiser men.

THEW Mr. White, according to our extractor, says, if we turn to 1. Cor. xv. 22 &c. we shall see this matter cleared up : But, if we are not mistaken, his interpretation will only enlighten our minds with a beam of darkness, as an ancient writer has express'd it. The text is, *As in Adam all die ; so in Christ shall all be made alive* : This is interpreted for us, that believers will be raised to everlasting life at CHRIST's second coming : And unbelievers will be raised too, but only to punish them in Hell : And when their punishment shall have a proper effect, i. e. such an effect as Mr. White pleases, they will then be recovered to the same happiness with the saints.

THERE is certainly nothing of this sort said in the text ; nor is there any thing offered in it from which it may be justly argued. The most that can be gathered from it is, that *as in Adam all died, so in Christ shall all be made alive* ; i. e. by a resurrection from the dead. But it may be justly remarked here, that the latter clause may be read ; *so in Christ all, or, all in Christ shall be made alive*. And the learned Dr. Whitby has very well paraphrased it ; and we must be allowed to say, we think better than Mr. White, that *all of his nature and spirit shall be made alive*. And so indeed it follows : *In CHRIST all shall be made alive* : How ? It follows, *every man in his own order, Christ the first fruits ; afterwards they that are Christ's at his coming* ; and no others are mentioned.

By our collector we are referred to the ingenious White for his next quotation, and the sense of it. This is out of Rom. v. from verse 15 to 19. Upon which, having made his own remarks, he forms this conclusion, *Here you see grace has the preference in the plot : God hath a design to show his wrath, & to make his power known*, i. e. for a season : for that appears to be his meaning ; but more to glorify his grace. And he tells us at the bottom of the 11th page, that *when he shall have exhibited acts of the greatest and most universal grace, GOD will be viewed with admiration by the whole intelligent creation, and celebrated with the loudest anthems of praise*. But will there not be cause for the highest admiration and praise, when

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at the same time the divine holiness and righteousness will be displayed towards wicked men and the devil and his angels? No. Our Mr. White will not, as we can find, allow the display of these forever to be part of his divinity.

THE last quotation, says our extractor, I shall make from Mr. White, is his remarks on Ephes. i. 10. and Coloss. i. 20. The import of these passages he makes to be, that all men, all things, were originally made by CHRIST headed by him, &c. There was no war, no fighting, no disorder; these all came by sin. But GOD sent his son to recover them out of this state: And he has laid an effectual plan for it. And he sums up the matter, that there is nothing in Heaven or earth, which shall not be finally reconciled to GOD. Thus there will be a recapitulation of all things under CHRIST and universal restoration to favor.

WHAT a fine story is here; and how admirably is it adapted to please the fine fancy of the author, and gain upon the imagination of weak people! But let us now see, what more enlightened and wise interpreters have said upon these scriptural passages.

It is the plain design of Ephes. i. 10. to signify, that the dispersed are to be gathered together into one flock, by Christ, as their head, even the things in Heaven and earth; which, as Grotius justly notes, the Hebrews call the superior and inferior family of GOD. The Jews, as he observes, hated the Aliens as idolaters: And the Jews, on account of the diversity of their institutions, were disagreeable to the Gentiles: but now they, of both nations, as they come to Christ, will be friends, yea brethren, among themselves, and together one people of GOD: And let it be noted, that they will be reduced under Christ their head.

BUT the plain & natural sense of the words according to various learned authors, may be given thus, that it is the divine design and intention under the dispensation of the gospel, here called in the Greek, the dispensation of the filling up of the seasons, to recapitulate: to bring them by a penitent faith to a reconciliation to God, and so to good terms with all the heavenly beings, and to bring them thus to an union, and good agreement among themselves: thus heaven and earth will be reconciled: And they are thus in Christ, as the head recapitulated and gathered together in one. And it must be putting a strange force on the words to make them signify the restoration of the wicked and impenitent to the divine favour and everlasting happiness: They are not adapted to convey any such wrong apprehension, only to such as are fond of errors and delusions, and love deceit.

BUT now let us hear instead of Mr. White, what the learned and judicious Beza has to say, on Col. i. 20. Now he understands it of the whole church, which contains both things in Heaven and things in earth.



ORIGEN, as it has been said, gathered from *this*, but very unadvisedly that it would sometime come to pass, *that damned men and devils would be reconciled to God and saved*. But the most discerning learned and judicious interpreters, both *Protestants and Roman Catholic*, understand it, that *God by the shedding of the blood of his son on the cross, has reconciled all to himself, both in heaven and earth, and men as well as angels*.

And we may add here the interpretations which the learned and judicious Mr. *Dailly* has given of this text: which is, *the will of GOD was to reconcile things on earth and in heaven by his son, and reduce all the parts of the universe unto good terms each with the other: This great work is begun; the foundations of it are laid; the pledges of it are given us; but it will not be perfectly accomplished until the latter day; when the world, free from the bondage under which it yet groaneth, shall be entirely changed; its new heavens and its new earth, and its new elements, with the angels and the saints and all the other parts of the world, conspiring together in eternal concord and in inviolable correspondence to the glory of their common creator, who, as the apostle says, shall then be all in all*. Thus he.

And it is very sure and certain besides, that the best expositors, both ancient and modern, whose expositions we need not tarry to annex to those that we have mentioned, have not given such a *lastitudinary exposition* of this text, as this extraordinary benevolent writer has done, without any good reason; but only from a partial attachment to his own unscriptural notion.

Our extractor here closes his quotations from this author by saying, *Thus much for the excellent Jeremiah White*. But we see, that his excellency for interpreting is not discovered and manifested: And they may well be ashamed, who have laid any great stress, and placed any dependance, on the fanciful interpretations of such a whimsical brain.

And we are now to proceed to another author, whose testimonies for *universal salvation* from the scriptures are to be noticed by us: This author is indeed a nameless one: And we shall produce authors of name and eminence to shew, that he has not a right understanding and interpreted these scriptural testimonies.

Another portion of scripture, proceeds our extractor, mentioned by another writer may be found in 1 Corinth. xv. from 24th to 28th verse. And this writer thinks it is here most *peremptorily affirmed*, that *universal subjection to CHRIST shall be effected*: And the affirmation, he says, is expressed in a variety of as strong and extensive terms as could have been used, as by *putting down all rule, all authority, and all power; by putting all enemies and all things under his feet, &c.*

But there are very learned men besides, *Grotius*, who by the *all rule, principality and power, that are to be put down, understand all*

*the empires and kingdoms of the world, and all the lesser governments.* And when it is said, that after the *subjection of these, the son himself will become subject*; they understand the meaning of it to be, that the glorious son of GOD will be as an *ambassador*, who, having laid aside the business and burthen of his embassy, will still retain his pristine dignity and glory.

And it may be adviseable here to give out in a particular manner the sentiments of the excellent *Witsius*, excellent and celebrated both for learning and piety: Now these are his thoughts, that the divine, essential and natural kingdom of the Messiah is nothing short of eternal: Dan. iv. 34. That the manhood of the Messiah will be forever personally united to his Godhead, and will therein enjoy a glory far above all the creatures of GOD: Phil. 11. 8: That the Messiah will be forever *the head of the church*; and considered, acknowledged and celebrated by it, as being *the head*, the most illustrious member of that body; and finally, that there will be everlasting effects of the Messiah's mediatorial kingdom; such as the effulgence of the Divine majesty and glory in the person of the GOD man, and the full deliverance of the people of GOD from all their enemies and afflictions; and especially the full abolition of all their sins. This blessedness of the people of GOD will be forever acknowledged as obtained by the Messiah and the spirit inhabiting the faithful. And our apostle makes it his design every where to establish these things. But, after the day of Judgment, and *at the end, the mediatorial kingdom of our Lord will come into other circumstances. First, the present economy will be at an end. All rule, as it now is, shall be put down.* Then, our Lord will give an account concerning the consummation of his whole *mediatorial undertaking* to obtain and apply the salvation of his church and present it without defect to him, the Father: And this may be meant by *delivering up the kingdom to GOD*. And then, as *all sin*, with all the consequences of it, will be removed; there appears not to be any further need of a Mediator, which, *there will be until then*. It seems therefore, that the Deity will now more immediately make its communications to the blessed, as unto the angels: Which favor will be forever owned as owing to the merits of their Saviour: Thus GOD will be all in all. And in fine, our Lord in his human nature, ceasing from his mediatorial function, that he had faithfully discharged, will be *subject to GOD*, with his brethen, and at the head of them, in the most excellent glory, and without any diminution of the glory, which he now enjoys. And we shall conclude with giving you the learned *Witsius's* comparison for it; *As any son of a king, who goes from his father with the highest power to subdue rebels and vindicate citizens from the tyrannical usurpation, having happily accomplished the business according to the pleasure of the father, and laying aside the laborious empire of which there is now no further use: he will now and henceforth securely live in the delights of the royal court: Thus the son himself will also become subject.* And, as the *mediatorial*



*mediatorial kingdom* of our Lord supposes and intimates some imperfection in his church; *this wise and good end of it*, makes not for the dishonour, but for *the glory, of our blessed Lord and Saviour.*

We have besides at hand the accounts, which the Baron Puffendorf, and sundry others of eminence for learning and piety, have given of this place, that are quite different from the crude and loose notions of this author. But we apprehend, that truth enough has been offered to shew the error and falsity of the notions of this unknown author.

*THERE is another text, says our extractor, produced by the same author, which is the very first, that reveals the promise of a Saviour and summarily comprehends the whole of what has been said concerning the reduction of mankind universally to an obedient subjection to the governing will of GOD. Such alas! is the ignorance and foolishness of some among mankind, that when they have embraced any particular notions and mere whimsy in religion, they soon contract a fondness for it: And they will then apply as many passages of scripture as they can, and put them to the rack and torture, to make them confess their favorite opinion.*

Thus this unknown writer, will have this passage in *Genesis* to be understood as conveying his own sense and corroborating of it; because he has a mind that it shall do so; which sense of his is, in a narrow compass, that *sin shall be totally destroyed by the reduction of all men under moral subjection to GOD.*

BUT there is not the least countenance given to this fancy in the text: It is all the forgery of his own brain from it: All, that can be fairly and honestly gathered from this passage is, that after the apostacy, there was an enmity commenced between the woman and the serpent, and between his seed and her's. Now the seat, where in the controversy arising from this enmity will be maintained, is the present world. And the only question is, who shall get the better? Now it is most certain, that the seed of the woman will be victorious over the devil; and he will destroy all the works of the devil: And when he comes to judge and rule the world at the last day, he will cause the earth and the works therein to be burnt up: When the sinners shall be consumed out of the earth and the wicked be no more, as in Psalm, civ. 34. And, after the conflagration, and the restoration of the earth to a paradisaic state, the earth will be a new one, wherein shall dwell righteousness. This is the sense which the learned *Comenius* thinks, that this passage in *Genesis* affords to us: And other learned men are very well satisfied with this interpretation of it: And it has certainly more truth in it, and is more worthy of reception with us, than the bold and yet weak imagination and flourishing of our extracted author.

And now we come to another text from this same writer, and the last, says the extractor, that I shall bring to view: It is recorded Rev. v. 13. These words, our author observes, evidently look forward

ward to the completion of the scheme of GOD with reference to mankind, or the time of GOD's being all in all. But he evidently discovers to us his ignorance of the matter: For the time to which this passage refers, is *before the opening of the seven seals*. And here *saints and angels, and all creatures*, are represented as making this acknowledgment, in the 13th verse of this 5th of the Revelation, in order to signify, that *GOD in CHRIST JESUS is the sole object of worship and not any creature whatsoever*. The ingenious Mr. Waple and others have observed to this purpose; and it is worthy to be regarded. But, as CHRIST is now possessed of his kingdom, and his power and dominion will be acknowledged by all creatures; *the opening of the seals of the sealed book, or volume, hereupon follows*: And consequently this knowing and assuming author is egregiously mistaken, when he declares, that it looks forward to the completion of GOD's scheme with reference to mankind: For it refers to the *opening of the seals*: And by the *opening of the seals*, it is shewed, that there are no creatures but what are subject and subservient to CHRIST, the Lord and judge of this world in the conduct of his providence. We see then, how little regard is to be paid to such superficial interpreters of the word of the living GOD.

BUT our extractor is not yet satisfied: He is not contented with extracting from a number of writers *the many texts they have mentioned in favor of salvation for all men*; but, out of his abundant kindness he will exhibit, as he tells us, a like extract from what they and others have offered in answer to the objections brought against the truth of this, i. e. his precious doctrine.

AND here Mr. Joseph Nicol Scot, is produced to answer the objection that *the punishment of the wicked is declared in the scripture to be eternal*. &c. And this same Mr. Scot says, *For my own part I must frankly confess that after having with repeated care examined all the passages of scripture, that relate to the future punishment, I have not been able to find one single text in which this article of an eternal and endless misery is either expressly affirmed or necessarily implied*.

THIS is a very peremptory and bold assertion; and yet it must be confessed there is no truth in it: For after all his pretended care to examine all the passages of scripture relating to this matter, it is certain, that he has not so carefully examined them as he should; or he has not taken the genuine sense and meaning of many of them.

HERE we readily grant, that the word *Aions*,\* as well as the Hebrew word *Gnolam*, in the Old Testament, is frequently used for an  
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\* The learned *Franxius*, in his *Diatriba de Gnolam and Aione*, has affirmed, that there is no word in *Hebrew or Greek*, which signifies *absolute eternity*. And the learned *Stephen Clero* also, in his *Questiones sacrae*, writes to this same purpose. And as men of such fame in the republic of letters had so peremptorily asserted this, the present writer for a season acquiesced in their determination. But,



age, or a limited time : And our translators have again and again, and very strangely mistaken in giving the sense of this word very variously and unaccountably.

HOWEVER this word *Aione*, even in the singular sometimes, is used to signify an interminable duration of punishment and misery. Thus we understand it, when it is said concerning him, that *speaketh against the holy spirit*, as in Matt. xii. 32, *It shall not be forgiven him, neither in this world nor in the world to come* ; or, more exactly according to the Greek, *It shall not be forgiven him either in this age or that to come.* † Where, by *this age*, we understand the age in which CHRIST lived, and from that time to the end of the world ; and by *the age to come*, we understand the lengthy age, the perpetual age, that is to succeed it : So that *this sin will never be forgiven.* And the apostle Paul has given the reason, why such as are guilty of this sin will never be forgiven : For writes he, in Heb. vi. 4 & 6, *It is impossible to renew them again to repentance.* And surely, if it is impossible to recover them to repentance, it is impossible that they should be pardoned here or hereafter : And therefore they must undergo an eternal punishment.

THE Greek word *Aione*, we have allowed, is sometimes used for an age : But it is derived from the Greek adverb *Aei*, which signifies *always*—And we are persuaded, that the adjective from it, with, or without, Mr. Scot's leave, generally signifies *everlasting* : Nor can we recollect any place, where it has a different signification.

WITHOUT insisting here on this term, *Aionois*, as it is applied to the blessed GOD ; and when it is so, surely it cannot be aright understood of a limited duration : For the Divine Being is without beginning :

at length resolving not to be governed by their authority, but to search and examine for himself, he found those learned men to be mistaken. In the following pages there is the result of his careful examination with respect to the word *Aione*. If there had been a proper occasion for producing his observations on the use and intent of the Hebrew word *Gnolam*, he would have done it, but as there was not, he omitted it.

† Since the publication of this essay, a man of learning, who is worthy to preside put the author in mind of another passage, where *Aiona* in the singular is used for *forever* : It is in 1st Pet. i. 23, *The word of God which liveth and abideth forever.* And, after this, I have since found at the 25th verse, that *Aiona* is rendered, as it should be, *forever*. If by the word of the Lord, in the 23d verse, we understand the *Logos*, for that is the word in the Greek ; surely he is the word of the living God and abiding absolutely forever. But the word of the Lord in the 25th ver. is *Rema* ; and understanding this of the word of GOD, the gospel of our salvation, the efficacy of this is most certainly everlasting.

ginning ; and he is a *never ending Being* :—This term is often attributed to things that *had a beginning, and will never know a period*. Thus, the terms *eternal, or everlasting*, as *adjectives* are attributed, not only to *angels, to the souls of men, and to the heavens and earth* with regard to their substance ; but to various other things in the book of GOD.

It is as certain as any thing can be, that the *Greek word*, which the knowing Mr. Scot will not have to be signifying *eternal*, is used for *eternal* in numerous places, as we shall make plain and evident. Thus *this adjective is adduced concerning the covenant of GOD*, which is said to be *everlasting* ; because, according to the tenor of it, *GOD will eternally be reconciled and favorable to them, that are in it*. So *the gospel is called the everlasting gospel* ; which surely cannot mean of a temporary duration : for, as it has had its influence and efficacy from the beginning of the world ; its influence and efficacy will also endure throughout all ages.—So *the redemption purchased and procured by CHRIST JESUS is expressly called eternal redemption* ; forasmuch as the power and efficacy of this redemption will *last forever*.—So *the consolation that is conveyed by the gospel and grace of our divine redeemer to renewed and gracious souls, is said to be everlasting* : Why ? They who are possessed of this *everlasting consolation*, will not enjoy it merely for a season ; but they will never be deprived of it. So we read of enjoying in the heavenly world *life eternal* ; and that the holy and gracious, will have *eternal salvation, eternal glory, and the things invisible and eternal, in the everlasting kingdom of GOD our Saviour*. And what can this same adjective here over and over again used, mean ? Certainly it cannot mean any thing short of a perpetual duration in any one of these places : And the term is adapted to convey that idea. And so we read of the *eternal judgment* in Heb. vi. 2. *Aioniou Krimatos*. And why is it so called ? From its effects and consequences : for it will bring *life eternal* to the good and gracious ; and *eternal wretchedness and misery* to the wicked, unrighteous and uncharitable.

BUT here is the insurmountable difficulty : Mr. Nichol Scot can find not so much as one single text in which this article of eternal misery is either expressly affirmed or necessarily implied. What a strange thing is this, that he could not find Matt. xxv. 46 ! *These, i. e. the wicked and ungracious, shall go away into everlasting punishment, but the righteous into life eternal*. Every one that has eyes to see, may see, that the same epithet is used for the punishment of the wicked, as for the life of the righteous : And why then must a two fold meaning be given to it ? Surely our Lord and judge, if it had been his intent and meaning, could have told us that *the wicked should go away into a temporary but unutterably punishment, and the righteous into life eternal* : but he has not given us any information in the text of a temporary and limited punishment for the wicked. And therefore we have not sufficient reason to believe it : For our Lord was no deceiver, neither was guile ever found in his mouth.



And further our Lord has given us to understand, by his apostle, that the devils are *held in everlasting chains under darkness* : And we are assured from his own lips, that the wicked and ungracious, shall be ordered to *depart accursed into the everlasting fire prepared for the devil and his angels* : And here we would note, as it deserves to be noted, that the words, rendered for us *everlasting fire*, are more emphatical in the Greek, *To Pur To Aionion* ; which plainly signify *the fire, the everlasting one*. And the very same terms are used by our bless'd Lord and Judge, in Matt. xviii. 8. *It is better to enter into life halt and maimed, rather than having two hands or two feet to be cast into the fire, the everlasting one*. And we are taught of GOD our Saviour, by his apostle, that the *perdition of ungodly men will be an everlasting destruction*, &c.

Now, from all the citations out of the scripture, does it not appear that the Greek adjective *Aionios*, in whatever case it is put, uniformly signifies *eternal* ? Certainly then Mr. Scot is much mistaken when he affirms, that *eternal misery is never expressly affirmed in one single text*.

BUT he goes further, and says, that there is not a text wherein it is necessarily implied. We think however that it is implied in that one text without mentioning any other, which says concerning Judas, *that it had been good for that man, that he had never been born* : For, if he went to Hell at his death, and should continue there even to the end of the final judgment, and then be recovered to life and perfect happiness ; we think that it was, and it will be, *good for him that he was born* : whereas our Lord affirms to the contrary. Some have quibbled about the precise meaning of those words : But, if we collate and compare them with the saying of our Lord in Joh. xvii. 12. When praying for his apostles, *none of them is lost, but the son of perdition* : Will any presume to say, that *this son of perdition is not lost*, and even irrecoverably so ? It is more than they have any right or reason to do ; when our Lord himself declares him to be a *lost man*, and represents him as an *incarnate devil*.

WE have written of the substantive *Aione*, and the adjective *Aionios* : But we must now observe, that it is written of such as give way to *antichristian superstitions and idolatries*, in Rev. xiv. 11. that *the smoke of their torment ascendeth for ever and ever* : But it is in the Greek *for ages of ages*. And can there be a stronger way of expressing the perpetual duration of their torment and misery ? It is the very same form of expression as is used for the Divine Being in Revel. x. 6, *the living one for ages of ages*. Let not any then flatter themselves that only a temporary duration of punishment, can be intended by it : For the form of expression is too full and strong to be thus confined and straitened.

THERE is one objection, which is taken, Mr. Extractor says, from those words of our Saviour, in Mark ix. which he justly notes are *thrice solemnly repeated* : And this solemn repetition of them *thrice*,

we shall be allowed to say, shews them to be *deserving of a threefold attention and heeding by us*. But Mr. Joseph Nicol Scot has with a wet finger wiped away the difficulty ; and from *Isaiah's* prophecy, which he misinterprets, he says, *the worm preys on the wicked in Hell, and the fire torments them ; the one dieth not, and the other is not quenched till they have certainly effected the dissolution or death of wicked men in the future state*. It is observable that Mr. Scot does not here grant, that the wicked will be *finally and eternally happy*, as might be expected according to our extract, after the worm had preyed on them and the fire had tormented them for a while : But he affirms, that the worm dies not and the fire is not quenched, till they have certainly effected the dissolution or death of wicked men in the future state. And here although he does not allow the eternal duration of their punishment in the future state ; he allows their punishment to continue till their dissolution or death ; that is, until they are annihilated or blotted out of being : So that in this sense he gives them up to an eternal death ; though he does not see fit to have them eternally miserable. However, to use his language, it may be said, that this article, of an *endless dissolution, or death, of wicked men*, we cannot find to be expressly affirmed or necessarily implied in the sacred writings. Mr. Scot's doctrine therefore must pass with us as a new conjecture of his own brain, as it is indeed of some others : And what will not vain men conjecture !

BUT to return to the words in *Isai. lxi. 24* and allowing the words of our Lord in *Mark ix*, to be taken from thence ; the interpreter however does not appear to have observed that just before this passage it is written of the eight worshippers of God our Saviour, *And they shall go forth and look upon the carcases of the men that have transgressed against me* : so that the men were dead, and their carcases were spread abroad : however they were not wholly destroyed, for their worm shall not die, neither shall their fire be quenched. By their worm the learned Leibnitz and other learned men have understood their human animal part, consisting of soul and spirit : for man is a worm, and the son of man is a worm : and this worm that has transgressed shall not die, neither shall the fire into which it shall be cast be quenched : for it is such a fire as is prepared for the devil and his angels.—But let us see and particularly remark the words of our Lord himself upon his third citation of these words from *Isaiah* ; where, i. e. in hell fire, *their worm dieth not and the fire is not quenched* : for, as our Lord continues *every one shall be salted with fire, and every sacrifice shall be salted with salt*. Upon which words the learned Dr. Samuel Clark has given this paraphrase which deserves to be considered ; as every burnt offering under the law was first salted with salt and then consumed by fire ; so, every one who has been instructed in the doctrine of the gospel, if, when he is tried he be found not sincere, shall be destroyed by the eternal fire of the divine wrath.



BUT it is probable, that the sense and meaning of it in the next section may rather be ; for every one shall be salted with fire, or seasoned with fire itself, to be preserved and rendered incombustible : For as salt preserves from corruption : here the fire itself shall be of such an operation as to render the objects of it capable of undergoing the torments of it forever with the devil and his angels.

OUR extracter hereupon starts another objection, that if all are finally saved, this will greatly tend to encourage wicked men in their vicious courses : and he answers, that moral depravity is absolutely inconsistent with rational happiness ; and that the sufferings of wicked men in the next state will be exceedingly great in degree, as well as long in duration, in order that they may be made the willing people of GOD : nor will they be delivered from their suffering, till this is effected. — But we answer, whosoever they be that die in their sins ; that quit the world while they are alienated from the life of GOD and abhorrent from his holy nature and will, cannot be happy in any time, or in any place ; no, not in Heaven itself. And they cannot see life : for they have the wrath of GOD abiding on them : and the direful effects of that wrath will abide on them. Nor is there the least reason to believe, that their suffering will make the willing people of GOD ; as the suffering of punishment naturally excites an aversion in the sufferers to the inflictor of the punishment : And as the sufferings and torments increase, and go forward, the enmity and rage of those that undergo them, proceed and increase against their punisher. If then condemned sinners will never be delivered from their sufferings, until this is effected, until they are brought to be the willing people of GOD, there is not the least likelihood that it will be ever effected : Nor does the word of GOD any where say, that such an effect shall ever take place.

FINALLY, says our extracter, It is said upon the supposition of the truth of universal salvation ; it may be improper and hurtful to open it as a scripture doctrine in the world : And the extracter says he has seen a proper answer in these words ; It would be very extraordinary if setting a scripture truth in its genuine light should have a dangerous tendency. &c. But as, on one hand, it does not yet appear, that the doctrine of universal salvation is a scriptural one ; on the other hand, it is plain and evident to all sound and considerate minds, that the broaching of it has a very dangerous tendency : and hence it should not be admitted for a scriptural truth.

WE have now done with our animadversions on the new extracter ; and we are sorry to say, that he has spent his time very idly and foolishly and hurtfully in making such a collection, and communicating it to the world. For it's probable that he may be answerable for the evil and mischievous effects of it.

BUT we shall now finish our reply without requesting the reader to attend to our reasonings, upon the whole, with respect to the subject which we have been considering : and if nothing new be offered

in them, perhaps the new manner of offering them may not be disagreeable.

*Eternal death* then and punishment is threatened against the wicked and impenitent; and the sentence to it will most surely be pronounced against them; and it may on very good grounds and for substantial reasons be expected, that the pronounced sentence will be fulfilled on them.

As men, by their sinning, go away from GOD and alienate themselves from him; and all the children of disobedience unpersuadableness and impenitence practically say to the Most High, *depart from us*; hence it is most fit and right, that God our Saviour should order them to *depart from him*; and that they should accordingly be separated from him and utterly banished from his presence and favour. And as foolish mortals, by continuing impenitent and hardened in their evil choices and actions, contract a habit of sinning; hence they are under a necessity, though it is a chosen one, of sinning; and as they will not, hence they cannot, by any endeavours of their own, cease from doing wickedly and sinning against GOD. It is therefore but fit and right that they should smart for it and continue under punishment.

The wrath of God is indeed revealed from heaven against the ungodliness and unrighteousness of men; and even Pagans themselves from some notices of this, have had their apprehensions and fears of it. But the direful effects and the vast duration of it was not known to them. No! These were not discovered but by the revelation of GOD in his word and the preaching of the gospel according to it; for as life and immortality are brought to light by the gospel; so a state of eternal death and misery is clearly revealed by this divine revelation.

However there have been some of an inquisitive turn of mind, and indulging to contemplation; and many who are called Christians, that have been very loth to receive this doctrine, and have actually disowned and rejected it.

AUGUSTIN\* mentions some tender hearts, as he calls them, of our religion, who think, that although GOD has justly doomed the wicked to hell, yet he will, after a certain space, deliver them from that torment: and, of this opinion, says he, was Origen; and in a far more compassionate manner: For (if Rufinus has not wronged him in his works) he held, that the devils themselves, after the expiration of a determinate time, shall be released from their torments, and become illustrious angels of heaven, as they were before; but this and other of his opinions, and chiefly that of the rotation and circumvolution of misery and bliss, in which he held, that all mankind should run, furnished the church with the cause to pronounce him anathema.

THEOPH.



There have been others since *Origen*, who have been of such a compassionate and merciful disposition, that they could not bear *any* of the human race to be perpetually miserable : and yet they are not so gracious and generous as *Origen* is said to be to the devils : for they seem willing that *these* should perpetually remain in misery : but the whole human race should be perfectly and eternally happy. Is it possible, say they, that an infinitely good GOD should make any of the children of men to damn them ? Certainly there is not any good cause to impeach, nor the least reason to detract from, the goodness of GOD in the punishment, and even the eternal punishment of sin. So far is God from making any of the human race to be damned, and miserable, that he desires both the present and future happiness of all mankind : And he mercifully prosecutes this desire by the threatening of evil to pursue sinners : And this very threatening must be allowed to be a kindness to mankind in general, in order to keep them in awe and under a good regulation. *Clement*, of *Alexandria*, had this right and just notion of it : for he writes of the threatening of punishment as a gracious method to strike men with fear and terror that they may not sin ; † and so by sinning render themselves unhappy and miserable. And is it not most plainly shewed, by the previous threatening of destruction and misery, and the kind and faithful forewarnings of it, that the GOD of all grace has no desire to inflict the threatened punishment ? Surely then he must be perfectly and infinitely good as well as wise, in threatening punishment for sin and impenitence in it, that he may not be obliged, as he is glorious in holiness and righteousness, to execute the threatened punishment.

BUT should any one inquire, why the punishment for continued wilful sin and impenitence should be not only extreme but eternal ? It may be answered that the threatening of such a punishment must add weight and force and vast importance to the punishment threatened. For let men imagine and fancy as they please, neither *Purgatory* threatened, nor any place or state of lengthy punishment, that is to have an end, can be in reason so affrighting and terrifying, as a punishment, that is not only extreme, but of a perpetual duration : Therefore the punishment, to which impious, unjust, uncharitable and impenitent transgressors are to be doomed, is called *everlasting fire* ; or that *fire, the everlasting one*, as has already been observed.

AND as GOD is perfectly good and wise, as well as holy and just, in threatening punishment, and even eternal punishment, certainly he will still be perfectly wise and good, as well as holy and just, in fulfilling his threatening. And his doing this will be but a fit demonstration of his truth and faithfulness : For he will thus testify and evidence, that *He is not a man, that He should lie or deceive* ; and that it is indeed impossible for him to lie.—And is it not right and becoming

becoming, when audacious, impenitent and hardened sinners, *from the threatening of eternal punishment*, insolently laugh at it ; and, instead of *fearing the Almighty* and the direful effects of his displeasure, challenge him after a sort to do his worst, and *run on the thick bosses of his buckler* ; that almighty GOD should make them know that his threatenings are not *despicable scare-crows* ; but they shall surely feel, in and from the execution of them, the tremendous effects of his holy displeasure for ages of ages ?

And as this holiness and righteousness of GOD, without his ceasing to be perfectly and infinitely good, may demand and require this ; so it can be no injustice and wrong to the impenitent transgressors to inflict the threatened punishment upon them : For, as *Austin* has truly observed, *not grace, but punishment, is due to the merits of the impious.* \*

We may, and should, endeavour to conceive as highly as we can with truth concerning *the goodness of our GOD in CHRIST JESUS*. But is it not right and reasonable to think, that *this divine goodness* is always influenced and regulated by the highest wisdom and rectitude ? And is it not contrary to reason and fitness, and indeed to common sense, to think, that *goodness itself* should bear to be exercised in vain, and be continued forever to irreclaimably, perverse and obstinate sinners ? It is readily granted, that *goodness, forbearance and long suffering may*, as indeed it does, *bear long* with deceived and hardened sinners. But can it be reckoned *goodness* in GOD to *bear always with such sinners* ? And as there is in truth no good reason for his doing so, there can be good reason assigned, why he should not bear with them, when they have *filled up the measure of their iniquities*.

It is a known truth and a stubborn fact, that the kindest and tenderest parent on earth, having a bad, profligate and abandoned son, when he has again and again rebuked and chastised him for his vices and crimes ; and at length he has threatened him in his high displeasure, that, if he continues any longer in his excesses and enormities, he will disinherit him and utterly have done with him : And yet the base wretch will not relinquish his wicked and vicious courses, for there is no reclaiming him : And hence the displeased parent, with grief of heart, and tears in his eyes, fulfills his threatening, and gives up his son as a lost vagabond : Nor yet does he shew any want of paternal affection to his son in so doing : No ! He would give his whole estate and all the world for his son's recovery and salvation. And may we not argue in like manner concerning the love of the Divine Being, *the Father of mercies* ; and its proceeding and issuing after the like sort with respect to his disobedient, obstinate and irreclaimable children ? May it not be rationally expected, that he will *swear in his wrath, that they shall never en-*



ter into his presence and favor, and that he will fulfill his threatening oath against them ?

BUT some will insist on it, that it is very hard for the wicked to have *their bodies and souls forever tormented in hell fire*. Now we cannot pretend to say, in what way, or to what a degree the corporeal part of the impenitent may be punished. However, it is highly reasonable, that the impenitent transgressor, who sinned in and with *the body*, should also *suffer in it*. And therefore the *resurrection of the dead* is certified and assured to us. And it would be adviseable for all, who are wicked and vicious, when they are indulging to their lusts and vices, to think of that sore punishment, which is hereafter to be inflicted on *their bodies*, as well as their souls and spirits, for what they are doing.

AND yet it should be remembered, that *the fire*, in which impenitent sinners are to be tormented, cannot be a gross *culinary fire* : For it is said to be *the fire prepared for the devil and his angels*. And it may be supposed, that the *principal punishment* of sinning men, may be intellectual and spiritual, and beyond the reach of any corporeal sense † But we cannot certainly determine about *this* : for we have not sufficient light from divine revelation so to do.

As for *human actions*, they are faulty, and become transcendently so, according to the *superiority and excellency of the object*, against whom they are committed. Hence affrontive and injurious actions against good parents, kind benefactors, and benevolent and gracious rulers, are much greater than those committed against others of different and lower relations and characters : And consequently the faulty, base and iniquitous actions committed against the most gracious and merciful parent and benefactor of all, and the supreme ruler of the universe, must exceed in guilt and aggravation, and that *proportionally* to the eminence, perfection and glory of the Divine Being, against whom they are committed : For the faults and transgressions are heightened and greatened from the great and glorious qualities of that Being, against whom they are committed. It must therefore be deemed no small matter, but a *great wickedness, to sin against GOD* even in the least respects and instances : And how much greater is the crime of sinning knowingly, willfully, presumptuously and impenitently against him ? Surely then *this* must deserve a punishment proportional to its aggravated nature and malignity.

It is the *will and choice* of rational beings, who offend, which is the grand principle in action : And *this* in right construction may be allowed to pass for *the deed*. And as bad persons quit the world with a *confirmed choice of sinning*, and a *resolution for continuing in it* : they must surely deserve to be continued and confirmed in their exquisite punishment for it.

WICKED

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† Raimunde de Sabunde. Theolog. Natural, p. 136.

WICKED and vicious persons are so addicted to their wickedness and their vices, and so powerful and predominant are their lusts, that *the threatening of the most extreme torments* will not deter them from gratifying and pursuing their lust and vices : And when *eternity* is added to the *extremity* of the punishment threatened, even *this* is not sufficient to affright and reclaim them from their evil choices and pursuits. And, if such a threatening will not answer this end, much less will the *threatening of shorter punishments*, however great, avail for this purpose. They are therefore no friends to mankind, who attempt to make them believe against the apparent discoveries of divine revelation, that after suffering considerably and unutterably for a season, they shall be brought, and even by means of their suffering, to perfect and endless happiness.

THERE are, however, some men, who go beyond them, that think the Almighty *to be such an one as themselves*, and who, by their manner of speaking and writing, would make us believe, that they are *more gracious and merciful than GOD himself* : And, because they cannot find in their own hearts, that they or others should be *condemned to everlasting punishments* for their transient faults & follies ; therefore they are not willing that GOD should be inclined and resolved to condemn them to such punishments, notwithstanding his peremptory declarations and threatenings.

BUT it is very weak and wrong to judge and conclude from the divine benignity and infinite goodness, either that there is *no place of torments and miseries reserved* for the punishment of wicked and impenitent mortals ; or that *the punishments and torments* of that place, however great, *are of a short duration* : For the arguing in this manner is founded on error and falshood : It has this import, and carries this signification in it, that if GOD be *essentially and infinitely good*, he cannot be *holy, and righteous, and faithful* : which can by no means be admitted by any serious and considerate persons.

AND what reason have any to think, that if sinners were allowed a longer time and continued advantages for growing penitent and reformed, it would answer a happy end and reclaim the children of disobedience and impenitence ? That *space for repentance* and those continued advantages for turning and living to GOD, if granted to stupid and hardened transgressors, would only embolden them to be more presumptuous, obstinate and vile still, and render them more hardened in their wicked and vicious choices and ways : For so it is found in fact often.

BUT *how long shall GOD wait upon impenitent and hardened sinners* ? And who shall set bounds and limits to the exercise of his goodness ? If guilty wretches, if hardened criminals, could have their own will and way, the gracious GOD might *wait forever* for their penitence and amendment. But if presumptuous mortals will think, that GOD has never sufficiently tried and proved themselves and others ; they should be informed, that *his thoughts and ways*

are



are not as theirs, but infinitely above them : And that glorious GOD, who is a God of judgment, by whom actions are weighed, certainly knows best, and indeed he only knows, when he has sufficiently tried and punished them.

And ought not all the human race to acquiesce in the rectitude and justice of the divine appointments and the executions of them ? Has not *the just judge of all the earth* the undoubted prerogative and right to appoint both *the time and manner* of punishing the wicked and impenitent, and also the *duration* of all the torments and miseries to be endured by them ?

SOME have presumed to speak of it as cruel to inflict long continued torments on criminals, however deserving of them. But *as great suffering and much affliction is in the nature of things connected with punishment* ; so indeed there cannot be punishment without it : And it is the design and end of anger and wrath to inflict it : We read therefore, that *GOD distributes*, that is in a proportional way, *sorrow in his anger*. Now, as the writer of *sorrowful things* mournfully sings, *the anger of Cæsar draws all evil along with it*, must not *the anger of the immortal King bring all manner of evil, and in the highest degree, with it ?* And as GOD in a peculiar manner claims *vengeance to himself* ; for he says *it is mine and I will repay it* : What then can be plainer, than that *it is GOD who taketh vengeance, and that he will surely and greatly do it* : And let GOD be true, though all men should be found liars.

THE causes of punishing sins, are mentioned in *Aulus Gellius*. \* One is for the sake of *chastising and amending the offender*. [Such are, we may think, *the corrections and chastisements* of sinners in the present life.] The next is, that *the dignity and authority of him, against whom the sin is committed may be preserved* ; and least, if there be no due punishment inflicted, it may *procure contempt to the law giver* : And the *third* reason for punishing is, that this punishment is *necessary for an example to others* ; that they, being intimidated, *may be kept from the like sins, from fear of the inflicted and known punishments*.

BUT if it should be here inquired, *why GOD should continue any to be the instances of his extreme displeasure and perpetual vengeance ?* Though we are not obliged to give answer to such a capitious inquiry, we may however *reply on GOD's behalf* : He, the just judge of all the earth, has an undoubted right to support the dignity of his government, and not suffer any contempt to be cast on him by the bold transgressors against his holy will and laws. And perhaps the examples of amazing and eternal punishments may serve to keep the holy and happy people above in the continued choice and practice

ties of rectitude and holiness. And perhaps, besides, if there be other worlds, and other intelligent beings in them, who are innocent and upright, the notification of the sin and wickedness, and the consequent extreme and perpetual misery of these wretched creatures, may serve to keep them in their right choices and actions.

BUT if a truth be cleared and sufficiently established, there is no need of indulging to imaginations, or laying any stress on speculations, for the support of it.

WE have seen, that the punishment threatened against impence in sin and wickedness, is eternal: It is that fire that is eternal, such as is prepared for the devil and his angels: *Æternus, nullisque domabilis undis*: It is an unquenchable fire. And nothing but what is idle and frivolous has been offered against the infliction of the threatened punishment.

LET not any transgressors then, from the hope of immunity from punishment, and from eternal punishment especially, be encouraged to sin. And let them realize it, that *non est empti dolore voluptas*: pleasure is hurtful that is bought with pain, and especially with eternal torment.

AND let all the human race, as we are required, serve Jehovah our Lord, our GOD and Judge, with fear; and rejoice with trembling before him, from the consideration of his holiness and righteousness, his terrible majesty and consummate truth and faithfulness. And let us seasonably repent and give glory to GOD in CHRIST JESUS, that we may not be vexed in his sore and perpetual displeasure; but we may be blessed in him and with him, completely and forever; AMEN!



E I N I S